

The Defender

An Official Statement By The Executive Committee, Of "The Defenders of the Christian Faith"

Published in Wichita, Kansas, April, 1926

President Carlton's Message

Kansas produces as fine a type of mind as can be found in America. It is progressive, original and responsive to appeals of merit. The state has led in many reform movements, including Prohibition. Unfortunately, until the organizing of "The Defenders of the Christian Faith," last November, it had been practically silent on the subtle and destructive forces of "Evolution in the schools" and "Modernism in the pulpits," which if not checked, will annihilate revealed religion.

Organization Inevitable

The launching of this campaign in defense of the Faith was inevitable. It had to come. It was certain to come. It is the reaction that is sure to follow a radical departure from pure Christianity on the part of religious leaders. Such a movement was sure to come sooner or later, in view of the fact that the men who are sponsoring the anti-Christian philosophies in the schools have never been challenged or given the least opposition in Kansas. These men surely could not expect Kansas people to remain silent forever.

Salina Conference

On the day following Thanksgiving, last year, representative pastors and Christian laymen from many sections in Kansas, met in Salina at the request of Gerald B. Winrod, to consider methods for arousing the people to a sense of impending danger by their silent assent to the wicked doctrines that are being fostered in pulpit and classroom.

During that Conference there were scenes, and words spoken, over which angels bent in silent benediction. Everything moved like clock-work. There were no arguments; there was no "wild fire" or fanaticism. Duty, not choice, brought the assembly together. Each man realized full well the tremendous responsibility resting upon him as he took his stand for the "Faith of our Fathers," and turned his face against the enemy. A shot was fired there that will some day be heard around the world.

The Program

"The Defenders" will expose Modernism on every hand. We will oppose, by God's grace, this wicked doctrine of Evolution in tax-supported schools. We will meet the Rationalists at every point, whether in pulpit or elsewhere, and seek to check their work until the "Faith of our Fathers" is restored. We go on record as favoring scientific truth, and our crusade is not against science; we oppose only the false guesses of scientists and many of their destructive methods.

"The Defenders" invites every man and woman, who appreciates the need of such an organization, to affiliate. Our membership list is not confined to Kansas. Other States are welcome, but at present, our activities will center around Kansas for most

part. Our primary purpose is not to seek legislation against Evolution; this method will be employed only as a last resort.

From one to ten new members are received by the Recording Secretary each day. The admission fee is \$1.00 plus annual dues of \$1.00, making a total of \$2.00, to become an active member. Every Defender is kept informed of all developments through regular circular letters and magazines such as you are reading now. If you wish to see Christ's Cause conquer, you need this organization, and it needs you. Our membership list is not made public.

Men and women of wealth who have awakened to the seriousness of the situation should contribute liberally to the fund to finance the campaign.



GERALD B. WINROD, Ex. Secy.
Nationally known Lecturer

A gentleman by the name of George F. Washburn, of Florida recently gave \$100,000.00 to help finance the work of the "Bible Crusaders of America." That organization is doing a fine work in the Southland, with headquarters at Clearwater, Florida.

The fight is on. It is a battle royal. Evolution blasts away every foundation upon which Christianity is built. The two cannot survive. One must fall. The opposition is in power. It must be overcome before it is too late. Christ's Cause simply must emerge triumphant.

Lecturer Winrod will represent "The Defenders" when he appears on the program of the World's Fundamentals Conference at Toronto, Canada in May. This will put "The Defenders" before the entire religious world.

Modernism and Methodism

Rev. Morton Miller

In the early days of Wesley, England was full, thoroughly full of "Modernism." Sin then, as here today, was rampant. Nothing could check it. In the days of Blackstone, 161 crimes were punishable with death. It was in those days that, "the stealers of sheep, and the slayers of men, were hung up together again and again." Bishop Benson, speaking of those days said: "Executions threatened to exterminate the very race."

Right in the very face of this, right in its midst of this seething hell of wickedness and woe, God raised up the "Holy Club" of Oxford. John Wesley called the doctrinal rot of his day, "The spawn of hell," and fought it until the day of his death.

John Wesley, the mightiest organizer since the days of Paul, went forth with the best education Oxford could furnish, with the cleanest life the



REV. A. L. CARLTON, President
Pastor, First M. E. Church
Beloit, Kansas

"blood of Christ" could produce, with the power that a complete consecration could bring; with a devotion to God that an arch Angel might all but envy. He threw his life, his soul, his all, into the fight. The world knows the result. McCaully, the historian, is reported to have said that the Wesley revival saved England from a bloody revolution.

Wesley, knowing what liberalism, infidelity—"Modernism"—had done, and was doing for his own land and age, did everything in his power to safeguard the Methodist Church, from the encroachments of the plague. The twenty-five "Articles of Religion," a part of Methodism's Constitution, fix the Doctrines of the Church. There is no shadow of "Modernism" in any one of them. Just the very opposite.

And the Constitution forbids any change or modification of these "Articles."

Hear the Discipline of 1924: "Articles of Amendments, Organization and Government," Paragraph 47, says, that in the specified way the Church has the power to, "Alter or amend any of the provisions of this Constitution excepting Article X, sec. 1." This Article reads: "The General Conference shall not revoke, alter nor change our Articles of Religion nor establish any new Standards or rules of doctrine contrary to our present existing and established standards of doctrine."

And up to as late as 1920 the Discipline contained this question asked of all candidates for "Full Membership" in our Church, and had to be answered in the Affirmative: "Do you believe the Doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?" For some reason or other neither that question, nor anything of like import is found in the ritual of 1924. Will some one tell us why? Is it because we are so thoroughly loyal to our Church Doctrines that our incoming Members do not need to be reminded as to what those doctrines are? Or has a "liberal" notion "struck" our legislators to the extent that we do no longer hold it important to believe the Articles of Religion? Will some one please rise and tell us? We want to know. And after 40 years of preaching in the Dear Old Methodist Church I think we have a right to know.

We want to ask another question. What is meant by the question asked the deacon during Ordination: "Do you unfeignedly believe all the Canonical books of the Old and New Testaments?"

What can it mean if it does not mean what it says? And is that candidate for holy Orders in our Ministry supposed to tell the truth before that Conference, and before his God when he answers: "I do believe them?" And what is meant by that question asked the candidate for Elders Orders—"Will you be ready with all faithful diligence to withstand all erroneous and strange doctrines contrary to God's Word?" Now will you tell me, please, is that man expected to tell the truth when he answers: "I will do so, by the help of the Lord." After taking that solemn vow, is he expected to fulfill that vow? If not, then is the whole thing a solemn joke, a pious travesty? It is a well known fact that many are not "withstanding those erroneous and strange doctrines," but are actually teaching them in many of our great pulpits, and not only so but they, with the holy vows upon them, are maliciously ridiculing those of us who are doing our best to keep the vows we have taken.

Again we ask: will some one tell us what it all means? And to further emphasize the thundertones of the mighty eloquence now leveled against every basic doctrine of our dear Church, our Bishop Blake rushes into the arena of combat with his tragic defense of these very men who not only disbelieve in the deity of Christ, but are actually voicing their

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"IN THE BEGINNING—GOD"

Gerald B. Wizrod

As a working hypothesis, the doctrine of Evolution breaks down in the very beginning when it endeavors to explain the origin of life by natural laws. Right there it goes to the rocks. Several theories have been introduced by materialists in an effort to exclude God from His universe and account for the origin of life by natural processes.

When I come upon a man, who thinks he is big enough to wrestle with God bare-handed and throw Him down, take Him to the door-step of the universe and kick Him out, it makes me blush and feel sad that I am a part of such a humanity. When one tries to bow God out of His own house, it is time to build an insane asylum in which to put that man. The facts of science do not militate against Christianity the least particle. Between the proved facts of science and the truth of religion there isn't an iota of discord. The trouble is in the guessing of scientists. True science and Christianity are friends, not foes.

Science agrees with Scripture when it asserts there was a time when no life existed on this planet. Right here the materialist does what he condemns the religionist for doing. He employs faith. Having reached the simple conclusion that there was an earth before life appeared on it, his fund of knowledge is exhausted, and he tries to bridge over the gulf between what he knows and what he does not know by laying down a PLANK of faith. He steps out upon the plank and proceeds to speculate about the origin of life. That Evolution can give no satisfactory answer to this question is generally admitted by careful scientists.

Prof. Lull, of Yale University, expresses the logical argument of the evolutionist, which is really a confession of the helplessness of science as it grapples with this problem:

"Looking back through the prodigious vista of the past, I find no record of the commencement of life, and, therefore, I am devoid of any means of forming a definite conclusion as to the conditions of its appearance. Belief, in the scientific sense of the word, is a serious matter and needs strong foundations. To say, therefore, in the admitted absence of evidence, that I have any belief as to the mode in which the existing forms of life have originated, would be using words in a wrong sense. But expectation is permissible where belief is not, and if it were given me to look beyond the abyss of geologically recorded time, to the still more remote period when the earth was passing through physical and chemical conditions which it can no more see again than a man can recall his infancy, I should expect to be a witness of the evolution of living protoplasm from non-living matter. I should expect to see it appear under forms of great simplicity, endowed, like existing fungi, with the power of determining the formation of new protoplasm from such matters as ammonium carbonates, oxalates and tartrates, alkaline and earthy phosphates and water, without the aid of light. That is the expectation to which analogical reasoning leads me, but I beg you once more to recollect that I have no right to call my opinion anything but an act of philosophical faith."

Such is the admission of a scientist as he uses faith to bridge the gulf between living and non-living matter. It requires more faith to believe much

that is called science than it does to believe the Bible. When scientists presume to look into the remote past and search out the mysteries of by-gone ages, they cannot truly make science. They can only use faith, express their own opinions and speculate. And, when a scientist begins guessing, his guess is worth no more than the guess of an ignorant man.

A very popular theory is that on one occasion—just one—life appeared through spontaneous generation. Stress is laid here on spontaneous, which sounds very "tony" but really means a generation of life which we do not understand and cannot account for. Evolution is obliged to go ahead with really nothing to begin with. It is like a dog chasing its tail; the tail makes the dog go around and the dog makes the tail go around. The guess makes Evolution go around; and Evolution makes the guess go around. The Bible starts, "In the beginning," but Evolution starts with nothing.

The theory of spontaneous generation simply means that in the supposed turmoil of a developing planet, the molecules swarmed together by some inexplicable manner until they gave birth to an original cell, out of which the complex whole of the human race finally evolved. Blind chance is at the very basis of the theory. Indeed, it requires a healthy faith to believe this when it is admitted that not a single proved fact supports the proposition. Tyndall thought that in the material atoms the "promise and potency of life" might be found, while Huxley expressed "philosophical faith" in "the evolution of living protoplasm from non-living matter."

Should the theory of spontaneous generation be accepted, an intelligent question like the following would prove to be an unsurmountable obstacle. If life was once generated by molecules rushing together, how is it that with all the skill and knowledge of modern chemistry, no such thing can be accomplished today? No reputable scientist would care to risk his reputation by saying that he believes organic life can be produced from unliving matter by chemical processes. He knows it cannot be done, because it has been tried. He should know that it never was done on this planet, because natural law would not permit. The verdict of the microscope and the testimony of biology is: A cell from a cell. Life only from pre-existing life.

The materialist must admit that the origin of life involves a MIRACLE for which science cannot account. A miracle is a terrible thing to a materialist, but he must begin life with ONE if, indeed, he is willing to admit that life had a beginning.

Huxley sought to excuse the hypothesis and avoid the embarrassment of admitting defeat by saying:

"If the hypothesis of evolution is true, living matter must have originated from non-living matter, for, by the hypothesis, the condition of the globe was at one time such that living matter could not have existed in it, life being entirely incompatible with the gaseous state. But, living matter once originated, there is no necessity for other origination, since the hypothesis postulates the unlimited, though, perhaps, not indefinite, modifiability of matter."

For scientists to say that the laws governing the planet are not unchang-

able is to contradict the basic principle upon which the hypothesis is builded. Yet this is the admission they make when they say that life was produced by natural processes once, but cannot be repeated. It must have been humiliating for Joseph Le Conte, in shielding the pet theory, to say:

"If life did arise spontaneously from any lower forces, physical or chemical, by natural processes, the conditions necessary for so extraordinary a change could hardly be expected to occur but once in the history of the earth."

Another theory that has been introduced is that by a mysterious happening, a minute germ of life got chipped off of another planet, came darting through space and finally landed on the earth. In its new found home it germinated, unfolded and developed until the myriads of complex forms now existing were produced. And, a strong PLANK is necessary to sustain the required faith to believe such a theory as this. Prof. Woodruff of Yale asserts:

"We thus reach the general conclusion that, so far as human observation and experimentation go, no form of life arises today except from pre-existing life. But since life is present on the earth now . . . we have to consider the following alternative: Either life was transported to this planet from some other part of the universe, or life arose spontaneously from non-living matter at one period at least in the past as a natural result of the evolution of the earth and its elements."

The same author says:

"Thus, biologists are at the present time absolutely unable, and probably will be for all time, unable, to obtain empirical evidence on any of the crucial questions relating to the origin of life on the earth."

Darwin must have been of the same mind when he said that "science as yet throws no light on the problem of the essence and origin of life." And Huxley, when he said: "Of the causes which have led to the origination of living matter, then, it may be said, we know absolutely nothing."

Let it be remembered, as the confessions of these scientists disclose, there is positively no evidence that life originated either through spontaneous generation or by journeying from another planet. The idea of Evolution is here, but where did the life come from? This is the question the idea cannot answer. WHY SHOULD IT BE SO DIFFICULT FOR MEN TO UNDERSTAND THAT "IN THE BEGINNING GOD" CREATED LIFE?

Now, the believer in the Book of Books finds also that there was a planet before human life appeared. He lays down his plank of faith which rests upon the Holy Scriptures, bridges over the gulf where his knowledge leaves off, steps out and says, "God created man." THE PLANK HOLDS. Concerning the divine chemicals that God used in building prehistoric man, we know little. But we do know that he was created, "the likeness and image of God," a pure spiritual being before the "Fall of Man," possessing in his nature the qualities of infinite love, will and intelligence.

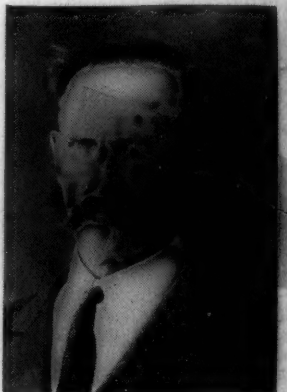
God is a spirit. He could create only a spiritual creation if that creation was to be in His likeness and image. Before the Fall, man was a spiritual being, living in a spiritual world, in union with his spiritual God.

From beginnings, man by virtue of his relationship to his Creator, possessed certain spiritual qualities that made him entirely unlike the lower kingdoms. This is a fact.



HOWARD SNYDER

Mr. Snyder serves "The Defender" in the position of Treasurer, which includes a position on the Executive Committee. Few men in Kansas have a wider acquaintance or more friends. He is known as "the famous Kansas whistler." He has a talent for whistling that has enabled him to win the heart of many audiences. He is a Gideon. His home is McPherson, Kansas. He is engaged in the wholesale candy business.



REV. MORTON MILLER

Here is a scholar—one of the best read men in Kansas. His friends recognize him as an "old war-horse" in Methodism. For forty years he has been a Methodist preacher. He is now located at Plainville, Kansas. For years, Rev. Miller specialized in evangelistic work, where he demonstrated unusual ability. He is at home on the lecture platform as well as in the pulpit. He is a member of the Executive Committee.

"The Defenders" deal in terms of controlling principles rather than personalities. Principles control men. Sometimes the principles need to be changed. The Defender program is big, broad, sane, level, spiritual and Scriptural. It is such as to challenge the best that there is in the best of people.

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JEAN HIATT FAULKNER
Smith Center, Kansas

State Legislatures Are Warned

(February 26, 1926, the Associated Press circulated the story given below. This reprint is taken from the Kansas City Times.)

For Evolution in Schools

NATIONAL CONVENTION OF SUPERINTENDENTS HITS SUPPRESSIVE LAWS

Fifteen Thousand Delegates, in "Freedom Resolution" Warn Legislatures to Keep Hands Off Education

THE "FREEDOM RESOLUTION"

Washington, Feb. 26.—The resolution hitting foes of evolution adopted by the department of superintendence of the National Education Association:

We rely confidently in any conflict between truth and error, upon that divine wisdom that has endowed the human brain with the power to think and reason. Only that education can be free which provides under conditions appropriate to the age of the student complete liberty to seek the answer to any honest question.

We would respectfully remind our fellow citizens that while legislation seeking to control the subject matter of the curriculum may impede educational progress, it has not the power to alter, modify or set aside any immutable law of nature, of science or of God.

Washington, Feb. 26.—Anti-Darwinian legislatures were warned to keep their hands off the public schools by fifteen thousand school superintendents and teachers now holding their fifty-sixth annual convention here and representing 800,000 teachers throughout the union.

The adoption of the so-called "freedom resolution" was last night's big business at the convention of the department of superintendence of the National Education Association. Its ultimate wording has been under discussion both formally and informally ever since the convention first met last Sunday.

Does this mean that the case is closed now for all time? Does this mean that an intellectual oligarchy expects to dominate, from now on, about twenty-five millions of school children while the masses of people pay the bills to the extent of about two billions of dollars annually? Does this mean that the tax-payers are helpless in the grasp of a powerful minority, being denied the right to express their opinions as to what shall be taught their boys and girls?

Can an intellectual oligarchy hope to be infallible? Are the great middle-classes, the back-bone of civilization, incapable of sound judgment? Does this resolution represent the attitude of ALL school superintendents? Or, are there perhaps a few thousand of teachers who cannot conscientiously subscribe to an attempt to bluff and whip into line the people of their respective communities who pay the bills, and happen to have convictions that may differ from those persons who sponsored this so-called "Freedom Resolution"? Is this act on the part of this respected body, to be interpreted as a challenge to those Christian forces of America which do not wish to see revealed religion annihilated? Is not the perversion of intellectual power a most deadly sin; the sort that destroys nations and endangers multitudes?

Spiritually minded persons will ob-

serve a misuse of words in this resolution. In the first sentence it is interesting to note that "divine wisdom" has seemingly become a human thing of "brain" and "reason." Concerning the second sentence, the questions might be asked: "When teachers expound the evolutionary doctrine in class-rooms, are they simply trying to ask and answer an 'honest question' for the boys and girls? Or, are they

zealous in the propagation of a distinctly anti-Christian philosophy? Regarding the third sentence: It must have required a good deal of nerve to end the statement with the word, "God," when the "jungle-doctrine" being defended promotes atheism, chills the soul, takes the mind and heart away from God, gives Jesus Christ an animal ancestry and destroys faith in the Bible.

The Freedom of Science

Rev. James S. MacInnes, Bible Teacher, Lecturer, Presbyterian Minister, Cawker City, Kansas

To an American, no cry in the English language is sweeter than that of "freedom, freedom." In no sphere of activity is it being more used at the present time than in the realm of science. We thank God for science—we would be fools if we did not—and for what is has done for the human race. We glory also in the freedom given to it by church and state, but the cry of "freedom" can be overworked for it does not necessarily mean freedom from all external authority, but only from that which is clearly and distinctly unjust. More especially is this true if that which is masquerading under the name of science is in reality a mere philosophic hypothesis, or guess. True science is: "Knowledge gained and verified by correct thinking and observation." The theory of Evolution cannot be truthfully included in this catalogue.

Why is it that some States have passed, and others are passing, laws prohibiting the teaching of Evolution Darwinism—for these two words are used synonymously?

In answer, we quote from the Rev. Charles E. Jefferson, D. D. of New York: "Many of our university professors are lacking in common sense. They know how to tear down, but they do not know how to build up. They have a smattering of science, and proceed on the assumption that they know everything. Leaving their province they plunge into the realm of philosophy and even of theology, making a great parade of their superficial learning and taking for granted a lot of things which are not yet proved."

"This type of teacher is found everywhere, and it is because of this half-baked and bumptious type of pedagogic mind that many religious people in various parts of the country have become disgusted with this insolence and irreverence, and are ready to take swift and summary vengeance on these miscreants who have palmed off their speculations and theories upon youthful minds not yet prepared to pass sound judgment on them."

In this connection, it is interesting to learn what some of the leading British scientists think regarding the teaching of Evolution as it is being taught, even to children in the grade schools, and in this, we quote from "Nature" one of the leading scientific journals of the world, in a symposium on the recent Tennessee Trial. The first one is from:

Professor W. J. Solas, teacher of Geology, Oxford University, who is opposed to the teaching of Darwinism in the lower schools. He declares, "For myself I confess that I regard the Darwinian explanation as only a half truth, and I think that the discussion of this question requires wider knowledge and greater maturity of judgment than the schools are likely

to provide. It should be left to the universities, and even then all the implications of all evolutionary theories should be borne in mind, for the effect of some of them, if rashly introduced into ethics, personal, social or political, might prove to be disastrous in the extreme."

We agree with Professor George McCready Price, who furnishes the quotations we give, when he says that these theories have already been introduced into ethics, personal, social and political; and that they already have proved to be "disastrous in the extreme." That is where the whole trouble lies, and this is why certain resolute Americans are determined that the public schools shall no longer be made a partner in such nefarious business.

F. A. Bather, Keeper of the Department of Geology, British Museum, (Natural History) says: "Evolution is a theory of creation. Perhaps it is just as well not to teach any theories. A teacher who is not himself an investigator is liable to be too dogmatic and to bring forward a theory as a ready made explanation of matters which he is really (like the rest of us) unable to explain. The right of free thought and free speech is one thing; the guidance of the young is another."

Professor D'Arcy W. Thompson, G. B., F. R. S. Professor of Natural History, University of St. Andrews: "If they did no more than forbid the teaching of Evolution in their elementary schools, I should even be inclined to agree with them; for I feel myself none the worse that no school-master ever dreamed of teaching Darwinism to me, nor has it ever been among the lessons which my own children learn. Few school-masters are really fit to teach it, and children have other fish to fry."

Another quotation from a prominent scientist is: "Are not Americans a little too ready to substitute theory for fact in their educational courses? Perhaps this attack is the inevitable reaction, and it may prove not unwholesome. It would do us all good to drop that blessed word Evolution for fifty years."

As one has well said, we say "Amen" to the latter part of this statement, at least. We vigorously object to the teaching of evolutionary theories in our tax supported schools; theories which are productive of evil along many lines and destructive of the Christian religion, which is the foundation of all true morals and true living.

To sum up the whole matter, we assert that the teaching of the speculations and theories of Evolution as real science, especially to immature minds, is destructive of the Word of God, degrading to Jesus Christ, demoralizing to men and women and detrimental to the peace and safety of the world, and as such, we oppose it in our tax supported schools.

"Neither Darwin nor his supporters have ever been able to find a fact in the universe to support their hypothesis."—William Jennings Bryan.

The Eighth Annual Meeting The World's Christian Fundamentals Association.

TORONTO, CANADA, APRIL 25TH TO MAY 2ND

By W. B. Riley

The Eighth Annual Convention of the World's Christian Fundamentals Association will meet in Toronto, Canada, April 25th to May 2nd, 1926.

THE PLACES OF MEETING

Will be Massey Hall on Sundays and Jarvis Street Baptist Church week days. Doubtless other churches also will be used as occasion requires.

THE PROGRAM

The program will not be put into final form until a week before the Convention opens. This is due to the fact that each year necessary changes are made before preliminaries are finished, and certain disappointments result. Men cannot invariably keep their engagements.

SPEAKERS

Will be of the very best. It is the intention this year to bring into correlation, at least, if not into organic union, the multiplied Fundamentalist movements. Representatives of the following movements and others, not now mentioned, are invited.—"The Fundamentalist League" of Los Angeles; "Defenders of Science vs. Speculation" of Los Angeles; "The Science Research Bureau" of Los Angeles; "The Bryan Bible League" of Turlock, California; "The Defenders" of Kansas; "The Christian Crusaders" of Clearwater, Florida; "The Baptist Bible Union of North America," headquarters Chicago, and other well-known Fundamentalist organizations.

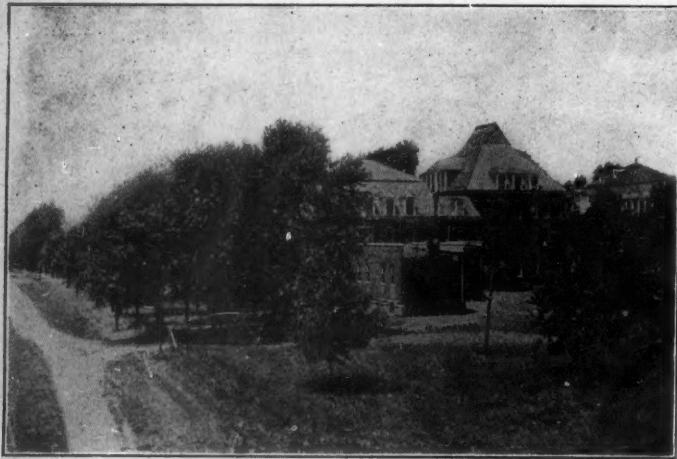
It is expected that the orthodox Presbyterians of Canada and of the States will be well represented, and that the above mentioned organizations will send such representatives as Dr. C. H. Haddon, Dr. Paul Rood, Dr. Bob Shuler, Prof. Harry Rimmer, Gerald B. Winrod, Geo. W. Washburn, Dr. Albert Sidney Johnson, Dr. J. Frank Norris, Dr. T. T. Shields, Dr. W. M. Robertson of England, Dr. Arthur H. Carter of England and others to be mentioned later.

ISN'T IT TIME TO JOIN "THE DEFENDERS"?

The article printed below appeared in the Kansas City Journal-Post, under the name of Claude Callin, on March 3, 1926. What does this mean? For one thing, it means that it is time for thoughtful, professing Christians to unite with "The Defenders."

"Our first book, 'Be an Infidel in Five Days,' will be on the market in a short time. This book will show you how to avoid a lot of unnecessary study. It gets away from the old method of becoming an infidel, and by discarding non-essentials it makes it easy to master the subject in five days during spare hours. With our method it is unnecessary for you to read anything. We tell you how to stump your mother the first day by declaring that the whale's gastric juice would have destroyed Jonah, and on the second day you can horrify your pastor by telling him what would have happened if Joshua really has caused the sun to stand still. Everything is made so plain that even the dumbest young man who reads our book will be in position to smash Christianity to smithereens and thereby become an intellectual."

A Unique University Being Established



Rear View of Peoples University

PURPOSE AND PLANS

A plan has been evolved to establish a school where young people may secure an education in a fully equipped University, by working at something to maintain themselves while making their way from the Academic branches to the finished degrees of College and University courses. Students will be given a chance to prepare for service along any line required in the Religious, Professional, Commercial, Vocational and Scientific world.

There are thousands of young people in the country who will never have an opportunity to secure an education if not provided with an opening to earn their way. This "want" will be supplied in the new University located at Clinton, Mo. A fine College building with campus has

As a means of service to our readers, the Executive Committee of "The Defenders" decided that one sound institution of learning should be announced in each issue of this magazine. There are more than forty Bible Schools alone, in America, which it is safe to recommend for sound religious training. Because the Peoples University of Clinton, Mo., is in its infancy, it was decided to announce it in the first number of "The Defender." This School expects to give a complete University training, and for this reason its value will extend beyond that of the regular Bible School. It is being sponsored by men who are "contending for the Faith."

been taken over, that will accommodate 225 students in dormitories, class rooms, auditorium and dining halls, to begin with.

Stress will be laid upon the development of character and the religious instruction of the student. The Bible School and Theological Department will be strong and spiritual.

Responsible men of deep spiritual insight and far-seeing vision are giving time and means to the establishment of Peoples University. There are certain financial needs connected with the work that demand immediate consideration, and good investments are being made possible from both a financial and spiritual point of view.

Hon. James H. Woertendyke, 2837 Tracy Ave., Kansas City, Mo., is business manager. He invites correspondence, and will be pleased to inform any reader of "The Defender" in detail.

SIGNS

Rev. T. L. Rvdbeck, Pastor Messiah Church, Lindsborg, Kansas.

"Many other signs truly did Jesus in the presence of His disciples which are not written in this book, but these are written that ye might believe that Jesus is the Christ the son of God and believing ye might have life in His name." John 20:30-31.

Have you ever carefully examined the evidence in the Gospel by John that Jesus is the Christ? It is truly worth examination. Remember that it is John that shows us Jesus as the Great God "I am." When God came to Moses on the mountain, he spoke to him through the burning bush. That lowly bush was a type of his humanity. The bush subdued the otherwise insufferable effulgence of the flame. Both in the O. T. and the N. T. we are told that "The Lord Thy God is a consuming fire." Mark carefully says that "God is a consuming fire." And to Moses from the burning bush was told the name of this God who is a consuming fire. He said to Moses that his name was "I am." Exodus 3:14.

Now when we come to the Gospel by John, Jesus is there revealed as that Great God, "I am." There we see Jesus as "I am the true Vine."

"I am the light of the world." "I am the way, the truth and the Life." "I am the Good shepherd." "I am the resurrection and the Life." "I am the bread of Life."

But John tells us that Jesus thus reveals himself through signs. After the first miracle at Cana we read that through it "Jesus manifested forth His glory." Here was then the first sign. But these miracles do not simply testify through the revelation of a Great power, but they have a testimony all their own. There are eight of these signs in the Gospel of John:

- (1) Turning of water into wine, "I am the true Vine."
- (2) Healing of Nobleman's son, "I am the life."
- (3) Healing of the infirm man at Pool of Bethesda, "I am the way."
- (4) Feeding of the 5,000, "I am the bread of Life."
- (5) Jesus walking on the water, "I am the Good Shepherd."
- (6) Healing of the man born blind, "I am the light of the world."
- (7) Raising of Lazarus, "I am the resurrection and the Life."
- (8) Second miraculous draught of fishes, "I am the truth."

Let us glance at two or three of these signs. Which ones shall we take? Let's begin with the first one.

At the marriage feast at Cana Jesus turned water into wine and reveals himself as the true Vine. Now wine is the fruit of the vine. In John 15:5

Jesus says, "I am the Vine, ye are the branches. He that abideth in Me and I in Him, the same bringeth forth much fruit." Now just as a branch is in life relationship with the vine, receives life and brings forth fruit, so also is the relationship between Jesus and a soul born of God, abiding in Him through faith. Very clearly are we told in this Gospel that we come into life relationship with Him through the New Birth and we abide in Him through faith.

Do you remember when the woman with the issue of blood came and touched the hem of His garment, because of her faith in Him? Jesus at once perceived that "Virtue had gone out from Him." Jesus tells the disciples that someone has touched Him. The disciples tried to tell him that it was the crowd. But the explanation would not suffice. Truly He was pushed on every side but there was no abiding faith in the crowd and therefore He could not be a true vine to them neither could they be branches to Him. But then He turned about and saw this woman that had touched Him, and who had become a branch to Him, the Vine, and He said, "Daughter be of good cheer, thy faith hath made thee whole."

Oh what a rebuke Jesus gives to those that do not put their trust in Him when he says "Ye will not come unto me that ye might have life."

II. At the healing of the infirm man

Continued on page 8

IT DOESN'T SEEM POSSIBLE

Little Boys and Girls Are Exposed To Destructive Teaching

By Gerald B. Winrod

On Wednesday, February 10th, 1926, beginning at 10:30 a. m., a teacher in a Public School of a certain city in Kansas, gave the boys and girls in the fifth grade, "A" class, an exposition of the Evolutionary hypothesis, based upon the book, "A Child's History of the World," by Hillyer.

The average age of the children of this grade is about nine to twelve. They are at just the period in life when it is easiest to fire the imagination and make lasting impressions upon the sub-conscious mind. They have confidence in the teachers and in their innocence accept what is told them as truth. Only time, empty hearts, damned souls, wrecked lives and the breaking down of religious and moral standards will reveal the destructive effects that are certain to follow the poisoning of the dreamy, plastic minds of boys and girls by this wicked doctrine.

The following is a portion of the Introduction and First and Second Chapters of the book which was read by the teacher on this occasion as a part of the lesson. The reading was accompanied by her comments and instructions to the children to draw diagrams illustrating the teaching. We quote below a small part of the lesson, taken from the volume referred to above:

TIME TABLE

with DATES AND OTHER FOOD FOR THOUGHT

"Don't devour these dates all at once, or they'll make you sick, and you'll never want to see one again."

"Take them piecemeal, only one or two at a time after each story, and be sure to digest them thoroughly."

Beginning of the Earth; First Rain-storm; Plants; Mites; Insects; Fish; Frogs; Snakes; Birds; Animals; Monkeys; People.

(After giving the above description of man's ancestry and indicating his blood relationship with frogs, fish, snakes, etc., the author proceeds to give the dates to which he refers above. The first chapter is as follows):

HOW THINGS STARTED

Once upon a time there was a boy—Just like me.

He had to stay in bed in the morning until seven o'clock until his father and mother were ready to get up

So did I.

As he was always awake long before this time, he used to lie there and think about all sorts of curious things; So did I.

One thing he used to wonder was this:

What would the world be like if there were—

No fathers and mothers,

No uncles and aunts,

No cousins or other children to play with,

No people at all, except himself in the whole world!

Perhaps you have wondered the same thing;

So did I.

At last he used to get lonely, just from thinking how dreadful such a world would be, that he could stand it no longer and would run to his mother's room and jump into bed by her side just to get this terrible thought out of his mind;

So did I—for I was the boy.

Well, there was a time long, long ago when there were no men or women or children, NO PEOPLE of any kind in the whole world. Of course there were no houses, for there was no one to build them or to live in them, no towns or cities—nothing that people make. There were just wild animals—bears and wolves, birds and butterflies, frogs and snakes, turtles and fish. Can you think of such a world as that?

Then,
long, long, long

Before that, there was a time when there were NO PEOPLE and NO ANIMALS of any sort in the whole world; there was just growing plants, trees and bushes, grass and flowers. Can you think of such a world as that?

Then,
long, long, long
long, long, long

Before that, there was a time when there were NO PEOPLE, NO ANIMALS, NO PLANTS, in the whole world; there was just bare rock and water everywhere. Can you think of such a world as that?

Then,
long, long, long
long, long, long—you might keep on saying—"long, long, long," all day, and tomorrow, and all next week, and next month and next year, and it would not be long enough—before this, there was a time when there was NO WORLD AT ALL!

There were only the Stars.
Nothing else!

Now, real Stars are not things with points like those in the corner of a flag or the gold ones you put on a Christmas tree. The real stars in the sky have no points. They are huge burning coals of fire—coals of fire. Each star, however, is so huge that there is nothing in the world now anywhere nearly as big. One little bit, one little scrap of a star is bigger than our whole world, than our whole world.

One of these stars is our Sun—yes, our Sun. The other stars would look the same as the Sun if we could get as close to them. But at that time, so long, long ago, our Sun was not just a big, round, white hot ball as we see it in the sky today. It was then more like the fireworks you may have seen on the Fourth of July. It was whirling and sputtering and throwing off sparks.

One of these sparks which the Sun threw far off got cool just as a spark from the crackling log in the fireplace gets cool, and this cooled-off spark was—

What do you suppose?
See if you can guess—

It was our World—yes, the World on which we now live.

At first, however, our World or Earth was nothing but a ball of rock. This ball of rock was wrapped around with steam, like a heavy fog.

Then the steam turned to rain and it rained on the World, and it rained, and it rained, and it rained, until it had filled up the hollows and made enormously big puddles. These puddles were the oceans. The dry places were bare rock.

Then, after this, came the first living thing—tiny plants that you could only have seen under a microscope. At first they grew only in the water, then along the water's edge, then out on the rock.

Then dirt or soil, as people call it, formed all over the rock and made the rock into land, and the plants grew larger and spread farther over the land.

Then, after this, came the first tiny animals in the water. They were wee MITES like drops of jelly.

Then, after this, came things like insects, some that live in the water, some on the water, some on the land, and some in the air.

Then, after this, came Fish, that live only in the water.

Then, after this, came Frogs, that live in the water and on the land, too.

Then, after this, came Snakes and huge Lizards, bigger than alligators, more like dragons; and they grew so big that at last they could not move and died because they could not get enough food to eat.

Then, after this, came Birds that lay eggs and those Animals like foxes and elephants and cows that nurse their babies when they are born.

Then, after this came monkeys.

Then, last of all, came—what do you suppose? Yes—People—men, women and children.

Here are the steps; see if you can take them:

STAR, SUN: SUN, SPARK:
SPARK, WORLD: WORLD, STEAM:
STEAM, RAIN: RAIN, OCEANS:
OCEANS, PLANTS: PLANTS,
MITES: MITES, INSECTS: IN-
SECTS, FISH: FISH, FROGS:
FROGS, SNAKES.

SNAKES, BIRDS: BIRDS, ANI-
MALS: ANIMALS, MONKEYS:
MONKEYS, PEOPLE: AND HERE
WE ARE!

What do you suppose will be next?

CHAPTER 2

Umfa-Umfa and Itchy-Scratchy

How do you suppose I know about all these things that took place so long ago?

I don't.

I'm only guessing about them.

But there are different kinds of guesses. If I hold out my two closed hands and ask you to guess which one has the penny in it, that is one kind of a guess. Your guess might be right or it might be wrong. It would be just luck.

But there is another kind of guess. When there is snow on the ground and I see tracks of a boot in the snow I guess that a man must have passed by, for boots don't usually walk without someone in them. That kind of a guess is not just luck but common sense.

And so we can guess about a great many things that have taken place long ago, even though there was no one there at the time to see them or tell about them.

Men have dug down deep under the ground in different parts of the world and have found there—what do you suppose?

I don't believe you would ever guess.

They have found the heads of arrows and spears and hatchets.

The peculiar thing about these arrows and spears and hatchets is that they are not made of iron or steel, as you might expect, but of stone.

Now, we are sure that only men could have made and used such things, for birds and fish or other animals do not use hatchets or spears. We are also sure that these men must have lived long, long years ago before iron and steel were known, because it must have taken long, long years for these things to have become covered up so deep by dust and dirt. We have also found the bones of the people themselves, who must have died thousands upon thousands of years ago, long before any one began to write down history. So we know that the people who were living on the earth then were working and playing, eating and fishing—doing many of the same things we are today—especially fighting.

This time in the pre-history of the world, when people used such things made of stone, is therefore called THE STONE AGE.

These First Stone Age People we call Primitive, which simply means First as a Primer means First Reader.

Primitive People were wild animals. Unlike other wild animals, however, they walked on their hind legs.

These First People had hair growing, not just on their heads, but all over their bodies, like some shaggy dogs. They had no houses of any sort in which to live. They simply lay down on the ground when night came. Later, when the earth became cold, they found caves in the rocks or in the hillsides where they could get away from the cold and storms and other wild animals. So men, women, and children of this time were called Cave People.

They spent their days hunting some animals and running and hiding from others. They caught animals by trapping them in a pit covered over with bushes, or they killed them with a club or a rock if they had a chance, or with stone-headed arrows or hatchets. They even drew pictures of these animals on the walls of their caves, scratching the picture with a pointed stone, and some of these pictures we can still see today.

They lived on berries and nuts and grass seeds. They robbed the nests of birds for the eggs, which they ate raw, for they had no fire to cook with. They were blood-thirsty; they liked to drink the warm blood of animals they killed, as you would a glass of milk.

They talked to each other by some sort of grunts—

"Umfa, umfa, glug, glug."

They made clothes of skins of animals they killed, for there was no such thing as cloth. And yet, although they were real men, they lived so much like wild animals that we call such people SAVAGES.

Primitive Men were not pleasant people. They were fearful and cruel creatures, who beat and killed and robbed whenever they had a chance.

A cave man got his wife by stealing a girl away from her own cave home, knocking her senseless, and dragging her off by her hair, if necessary. The men were fighters but not brave. They would kill other animals and other men if the others were weaker or if they could sneak upon them and catch them off their guard,

but if others were stronger they would run and hide.

Their only rule of life was hurt and kill what you can, and run from what you can't. This is what we call the first law of nature—every man for himself. They knew if they didn't kill they would be killed for there were no laws nor police to protect them.

These primitive cave people are our ancestors, and we get from them many of their wild ways."

Such a vicious, dirty, putrid philosophy is worthy of the most severe condemnation. IT DOESN'T SEEM POSSIBLE that parents and taxpayers would permit such teaching as this to be hammered into the brains of their children. IT DOES SEEM THAT THEY WOULD AWAKEN TO THE DANGER and demand the elimination of such atheistic teaching. The Evolutionary Doctrine is no longer confined to our Universities and Colleges, but has permeated the High Schools and here is an instance of it being filtered through to mere boys and girls.

In fairness to the Public School system of that city, I wish to say that on February 12th, I called the superintendent of schools and was informed that the book from which I have quoted above was not generally used over the city. He said he was not familiar with the book.

The fact remains that our only hope of eliminating this sort of teaching from schools and pulpits is by united effort on the part of Christians, parents and tax-payers. One person protesting at a time against an evil of such proportions will amount to little. There must be sane organization. In unity there is strength.

"The Defenders" have outlined a constructive program which if carried out in the State of Kansas will remedy the situation. School men, pastors, business men and women, officials, Christian laymen, in fact, people from all walks of life are affiliating with the organization, for they see in it, a movement that fills the supreme need of the hour. Every parent who reads this article should become a part of this move to protect the boys and girls of the State.

Billy Sunday Is Busy

Crooks, Corkscrews and Bootleggers— They Shall Not Pass

We have seen recently the largest crowd we ever saw assembled under one roof. It was the crowd which assembled Tuesday evening (February 23) in the Public Hall, Cleveland, Ohio, to hear Billy Sunday deliver an address on "Crooks, Corkscrews and Bootleggers—They Shall Not Pass." Fifteen thousand people were packed in the hall, and the police estimated that there were 15,000 who tried to get in and were not able. It would seem that the popularity of Billy Sunday has not waned to any considerable degree. The Christians of Cleveland specially welcomed the appearance of Billy Sunday at this juncture, because the city council of Cleveland had recently passed a resolution to petition Washington for light wine and beer. The resolution was passed in the face of the indignant protest of the best elements in Cleveland. Then Billy happened to ramble along and said a lot of things that many people were aching to have said. He has relieved the minds and the feelings of Cleveland church people very considerably. Those in charge of the Public Hall said that twenty-one minutes after the doors were opened 15,000

were in the hall, and great multitudes who were not able to get in filled the streets near the hall. Billy spoke in his characteristic language. He was acrobatic and full of ginger. Without fear he smote the enemy full and hard upon the face. He said "Modify the eighteenth amendment? You might as well try to cross the Atlantic ocean on a grindstone drawn by cockroaches. You might as well try to elect the pope imperial wizard of the Ku Klux Klan. Our trouble is that we have a lot of bifocal politicians and judges; they see wet out of one eye and dry out of the other. . . . We are told that nothing was created in vain, but I doubt if God had anything to do with producing this bunch of vultures who are known as bootleggers. Upon no other ground can I account for the brains of a buzzard, the heart of a hyena, and the odor of a polecat being found in a thing called human." Many times during his address the audience broke forth in a storm of handclapping and cheers.—United Presbyterian.

"For his successful progress as far as the savage state, man has been largely indebted to those qualities which he shares with the ape and the tiger."—Huxley.

EVOLUTION WRECKS YOUTH

(Defender's Note: The following is not a pleasant argument to use against the "beast doctrine," but in spite of the distasteful thoughts involved, it is eloquent with painful facts. Persons having the best interests of the youth and the schools at heart will not be offended.)

The teaching of Evolution in our schools during the past two decades has created a psychology of lust that may be observed from many directions. The schools are suffering untold injury from the debasing effects of this wicked teaching.

When boys and girls are taught in their class rooms that they possess the "mark of the beast" in every cell of their bodies, the whole tendency is toward low moral standards. When they are taught that they have the hair, ears, eyes, nose, emotions, instincts and desires of the animal, it is difficult for them to keep sin from making their thoughts animalistic. This is why parents are obliged to ask: "Is it safe for us to send our sons and daughters away to College?"

The daily papers bring constant reports of student frolics and vile escapades which tell of a breaking down of moral standards. The editors of "The Defender" do not wish to dig into Satan's cess pool for sordid stories of youthful sin and shame, except to shock, if possible, thoughtful people and awaken them to the sense of danger produced by their silent assent to the teaching that is wrecking the lives of so many young people.

Prize For First To Undress

The following story is taken from a recent issue of a newspaper published in St. Petersburg, Florida. The article describes the trial of 17-year-old Lynn Bouchard who was held on charges of manslaughter for driving a car down the streets of Kansas City at "break-neck" speed after drinking liquor. Three persons were killed when he crashed into a truck. The trial revealed regular drunken orgies among students of High School age in Kansas City. Bouchard confessed to Ross Jones, the prosecutor, and the news item gives the following statement:

"The parties, Jones testified, were held in the afternoons. Limousines would drive up in front of the north end dives with cargoes of reckless youths, many with school books under their arms and already swaying dizzily from the effects of doctored wine, and synthetic gin.

"In his confession to Jones, Bouchard said that often as many as three couples would rent a room order liquor sent up and all would disrobe. The first to appear nude Bouchard said, received a prize—two drinks. The slowest to undress had to wait until the drinks had been passed around twice as a penalty for any modesty he or she might have possessed."

University of Missouri

The following episode is quoted from a recent front page news item appearing in the Kansas City Star: "Here I am back home with a sore nose.

"Thus Miss Emma Klipstein, who was expelled from the University of Missouri, exclaimed here (St. Louis) today.

"Emma, with her twin sister, Margaret, both of St. Louis, arrived home today after their dismissal from school. She admits being present at the party for which Harry R. (Pete) Jackson and others were dropped from

the university roster.

"Telling of the party, which was in a home at Columbia, Emma said there were four couples and after about three hours 'one of the girls ran into the street.'

"I asked Pete what he did to her," Emma said, 'but he didn't answer.' I told him. 'You better go get her, I'm responsible for her and I've got to see that she gets home all right.'

"Then he drew back and hit me right on the end of the nose. As he hit me he said, 'I won't do anything of the kind.' The girl who ran out looked up the owner of the home and he came shortly afterward and told us to 'clear out' the police were coming. We all ran out. The story found its way to the school and—well—here I am with the sore nose."

Bloomers On Flagpole

The following statement is taken from the Wichita Daily Eagle of February 24th:

"A red streamer waved from the R. O. T. C. flagpole at the University of Kansas for a few hours today.

"The work of radicals, thought students who saw the banner.

"University officials ordered it down. The halyards had been cut, and workmen were forced to use a long ladder to reach the streamer. They brought down, not an emblem of Soviet Russia, but a pair of flaming bloomers.

"Chancellor E. H. Lindley said he would ask the men's student council to investigate the incident."

Scandal In "Frat" Party

On January 10th, 1926, the Associated Press circulated the following story from Philadelphia:

"Charles Nicholas Kessler, Jr., of Los Angeles, a University of Pennsylvania student, is in the polyclinic hospital with a broken neck and believed to be dying as a result of a fight at a New Year's Eve party, police revealed last night.

"The party, attended by university students, was said to have continued two nights and a day with considerable drinking. Police investigators have been unable to penetrate the veil of mystery which surrounds Kessler's injury, further than to learn that he was struck by a mahogany table thrown by another student in a fight, said to have been over a girl. They have not learned the name of the student who threw the table. The brawl is said to have occurred in a fraternity house, where the students lived.

"Young Kessler, who is 19, has refused to discuss his injury, as has his father, who came here from Los Angeles.

"An investigation by university officials is under way, it is understood, not only of the circumstances of Kessler's injury, but of general conditions about the campus, including reports of liquor parties in which students of both sexes have participated."

The Cause

The foregoing press reports are typical of scores that may be read in the newspapers. Allowing for exaggerations on the part of press reports, it seems the moral conditions of the schools are far worse than they have ever been in the history of the educational systems.

There is a cause for this frightful breaking down of moral standards. Certainly the cause is in the fact that the unscriptural, unscientific theory of Evolution which has become the basis of learning in America makes the student believe that he or she is

only an evolved animal. This destroys conscience and the victim no longer feels a personal responsibility to God. The destruction of conscience means destruction of morality, law and order.

Certainly there are hundreds of fine young people who go through institutions of learning, and come out greatly benefited with spotless characters.

"DOORS"

J. W. Simmons, M. D., Salina, Kansas

"Behold I set before you an open door, and no man can shut it."—Rev. 3:8,

"DOOR," a small word, the name of a passage way between two places, but what tremendous significance it may have and what far-reaching results may be associated with it. A door may be open to admit one to heaven, or it may be closed to shut one out of heaven. We open doors to admit friends; we close the same doors to keep out enemies. A door opens to admit the joyous bride and groom to their new home and happiness; the same door opens sooner or later to the doctor or undertaker; Out and in through the same door run happy children, and later the slow steps of the aged. The door of a home may shelter love and happiness as near a heaven as earth affords, or conceal hate, anguish of soul, and heart-breaking tragedy and be not a home at all but a donjon of despair.

Out of the door of the home briskly steps the ambitious youth starting on a career to fame and honor, or it may be, to shame and dishonor; Back into the door may come the prodigal son or daughter, broken in body and sullied in soul by sin and a wasted life, back to the only earthly retreat where there is a welcome for such a one, back to the all-forgiving love of a mother to be once more protected from a heartless, cruel and unforgiving world. Oh, what heart-stirring things the doors of an old home could tell!

The doors of higher education are now open to almost every person in civilized countries. Many farm boys and girls go from high school to the large universities. What do they find inside those doors? And what do they do with what they find? Is all they find there for their best good? Education is a "leading out," supposedly into broader, more useful knowledge, but is it always so? Is there a danger of leading into knowledge that is not only not useful but actually harmful and dangerous not only to the individual but also to public welfare? I believe this to be a serious fact which this world must face and with which we must deal. When education opens the mind to doctrines that are based upon theories that are not in harmony to our Bible it leads to wrong thinking and worse conclusions. Teachers have a tremendous influence over the minds of their students, and teachers can mold the plastic minds of youth very easily along certain lines of unsolved mysteries because of the natural curiosity of the youthful mind. In youth curiosity predominates and dependable judgment is undeveloped; So we have more than a right, we have a sacred duty to make sure that when our youth enters the college door it will admit him to the presence and influence of teachers who are safe and sane, teachers who have respect for God and His Bible, NOT men and women who worship a man-made god and place the human intellect above all else and assume the right to pass judgment upon the Bible and condemn it, relegating it to the grade of interesting "Legends" and of no more

There are myriads of beautiful exceptions to the sort of conditions cited in the above press reports. But why should this wicked doctrine, which is certainly the root cause of these conditions, be permitted to tempt the youth of America? The soul and character of one young man or woman is worth more in the sight of God than all the Evolution ever incubated.

importance. Such teachers open the students minds to man-made philosophies; they lead their pupils to consider it a mark of intelligence to question everything and the Bible truths in particular; seemingly using all their intellectual powers to substantiate their doubts about the Bible teaching rather than to find evidence that the Bible is true. Boasting that they are searching for "Truth," they turn their backs upon the most authentic source of truth and go floundering through the muck and mire of so-called "literature," following the flickering gleam of some will-o'-the-wisp supposed to be science. Such "searchers for truth" are like Pilate who asked Jesus: "What is truth?" and at once turned his back upon him and would not wait for an answer. Better that our college doors never be opened than that they be opened to admit our youth to such influences. But there is no need to close college doors because of such teachers; we have a right to eliminate the men who are defiling our temples of learning; just as much right as we have to suppress "Red" propaganda and other such teaching that menace our government.

Knowledge is power, but there are two kinds of power; power for good, and power for evil. If education leads out into fields of speculation and theories that are destructive to faith in The Book which has brought more good to this world than all other agencies combined, then one had better forever remain uneducated. But there is a right kind of education that leads up to God. Right kind of education will not demand of one that he cast off his anchor of faith in the Bible and sail away in a rudderless ship in search of a mythical "treasure island" where is said to be buried a treasure of "Scientific Truth."

As the north star and compass were the guide to ancient mariners and are still to even modern mariners, so must God and the Bible ever be the guiding Star and Compass to all men if they are to cross the sea of life safely and escape the rocks of ruin on the farther shore. We dare not listen to the seductive siren songs of those who have the audacity to call themselves "scientists." A well and established faith in God and the Bible is the surest guarantee of immunity to the false doctrines one may hear in school or college. Without such stabilizing influence to guide aright there is the possibility if not a probability of the result being an educated knave, the most dangerous kind of citizen, instead of a good citizen.

It is the business of every good citizen to have something to say authoritatively about what is taught in our schools. The case of those two boys of Chicago who shocked the world with that terrible crime illustrates the point that certain kinds of education or knowledge can be a terrible power for evil. Those boys, who were considered "intellectual," boasted of their familiarity with many man-made religions and "Philosophies." It seems they studied or read almost every-

thing except the Bible. And it is reported that their attorney, Mr. Darrow, did say one good thing in his defense of those boys when he said: "The time has come when we must recognize the great danger of permitting the impressionable minds of youth to be exposed to the influence of pagan philosophies." Yet in the evolution trial in Tennessee, because the state of Tennessee had passed a law to prevent this very evil, the same Darrow made a great speech against it, claiming that all students should have unhampered freedom in their pursuit of "KNOWLEDGE" and "TRUTH"! "Consistency, thou art a jewel," but Darrow is not adorned with this rare jewelry.

Our national motto is: "In God We Trust," and it is a serious matter when the doors of our schools are opened to teachers who openly belittle our Bible and express doubt whether there be a God, and open the doors of these schools to our children, yes, compel them to enter and sit at the feet of and learn of such teachers. It is considered the right thing for our government to enact and enforce laws regulating the quality of the food supply of the nation, to insure its purity, and protect the public against dealers who would sell adulterated food, but when we ask that the same common sense measures of protection be thrown around the mental food supply, many people say it is an infringement upon "personal freedom."

\$360.00

Is the expense involved in printing, mailing and delivering this "Defender" to your home. If you are in sympathy with the truths for which it stands, you will be glad to help in a financial way by sending a donation, as a Christian service, to the secretary, Mr. M. E. Moosdorf, Herington, Kansas.

P. O. Box 886
WICHITA, KANSAS

Is the mailing headquarters for "The Defender." Correspondence dealing with Defender literature should be addressed to this P. O. Box, in care of Gerald B. Winrod, Executive Secretary.



M. E. MOOSDORF

Mr. Moosdorf is a member of the Executive Committee of "The Defenders." A native of South Dakota, he moved to Colorado. There he attended school, including the State Teachers College at Greeley. He is a Sunday school teacher and resides in Herington, Kansas, where he is engaged in the clothing business.

Three Magazines Endorse Winrod's Book. "Christ Within" Price \$1.25

King's Business, Says:

This is an unusual book. It is written to meet a need and comes at an opportune time. The author is fearless in his denunciation of present day evils. He asks no quarter and gives none. He strikes sledge-hammer blows. The reader's heart will be strangely warmed at times as he reads the chapter on "Christ Within." This is one of the author's most popular lectures. The chapter on "The Mark of the Beast" cannot be called a "debate with evolution" unless knocking a thing all to pieces can be called debating. He marshals Scripture, logic and scientific testimony to combat what he calls a "diabolical doctrine."

Sunday School Times:

Under this title the author has grouped three addresses, the first of which, only, refers to the indwelling Christ. The remaining two refer to Darwinism and Modernism respectively, and are in the nature of popular refutations of these two systems. There is much of value in these lectures, and they are very easy to read, and the book ought to have a useful mission in helping to spread the truth of God, which alone can overthrow error.

Religious Telescope, Says:

The contents of this book consist of three lectures delivered by the author on chautauqua platforms and many other places, dealing clearly and fearlessly with problems of modern Christianity. The second lecture, dealing with evolution, forces one to a careful study of the foundations of the supposed science and practically silences the advocates of organic evolution. The third is a discussion of modernism, and clearly sets forth the tenets of that cult, contrasting them with the accepted faith of Christianity. Avoiding bitterness or invective, the author presents argument which should prove helpful in clearing the muddy waters of much of our thinking.

YOU CANNOT AFFORD TO BE WITHOUT THIS BOOK ANOTHER DAY. IT IS INCOMPARABLE.

Even an avowed "Modernist" will have to admit that his philosophy is without foundation after he reads the chapter on, "The Curse and Cure of Modernism." The chapter on "The Mark of the Beast" is sane, scientific, logical, and perhaps the strongest popular lecture against Evolution before the public today. This book covers a wide scope. Every page is packed with important facts.

Rev. M. R. Starbuck, Methodist, Goodland, Kansas, says:

"The book, CHRIST WITHIN is a real orchard laden with 'nuggets of gold and apples of silver,' and I have been living on the fruit thereof. It is a choice book, dealing with important subjects."

Rev. H. E. Mueller, Evangelical, Waseca, Minn., writes:

"I was anxious to see Brother Winrod's new book. I have read it carefully and thanked God for such a keen analysis and fearless defense of that which must be near and dear to each child of God. Mr. Winrod is not playing to the galleries. If he were, he would not have produced these chapters. They are the product of a heart that loves the truth."

Rev. John McFarlane, Baptist, Whittier, Calif., says:

I thank God for this book. It is a joy to read it. I pray that hundreds of thousands may read it. I wish it were possible for every preacher in America to have a copy. Things would be different. It will make a profound impression upon any man that will study it. I admire Mr. Winrod's fearless stand. God bless him."

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Important Book For Preacher, Teacher and Christian Worker Jesus Christ at the Crossroads

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With the certainty of prophetic vision and the fearless zeal that accompanies such certainty, the writer challenges Modernism to prove its right to exist. Showing that at every vital point the liberal position is at variance with the evangelical tenets, he proceeds to weigh the religious output of Modernism in the scales of true Christian success, and finds it wanting. Although modern infidelity is strongly entrenched, we are not to allow our confidence in the survival power of Christianity to be shaken. The landmarks will survive the storm. It is a book that will prick the modernist conscience, if he will read it, and that will deepen the faith and fervor of the evangelical. Cloth \$1.25

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"Contend for the faith which was once delivered unto the saints." Jude, three.

APPLICATION FOR MEMBERSHIP IN "THE DEFENDERS"

Mr. M. E. Moosdorf,
Recording Secretary,
Herington, Kansas.

I desire to become a member of "The Defenders," and to comply with the system governing the organization, I enclose \$1.00 admission fee, and \$1.00 dues for the first year, making a total of \$2.00, enclosed herewith. Kindly forward my membership card to the address given below, and have my name recorded on the records of the organization, that I may be kept informed from time to time of its progress and developments. I feel the need of such an organized effort and will assist as best I can in bringing about its ultimate success.

Name _____

Address _____

"Back To The Bible"
Defenders Song, "Faith of Our Fathers."

Every State to be Invaded by Aggressive Atheism

(Defender's Note: Read every word of the following statement which is a reprint of an article appearing in the December 12th number of a large magazine called, "The Truth Seeker." The article was written by a man by the name of Charles Smith. Who can study this article without rejoicing that a group of Christian men and women in Kansas have had the courage to organize under the name, "The Defenders" for the purpose of defending pure religion?)

"The action on November 16, 1925, of Justice John Ford of the Supreme Court of New York in approving the certificate of incorporation of the American Association for the Advancement of Atheism was a significant event. That which many had declared unlikely and some had said was impossible came to pass. A sovereign state placed the stamp of legality upon an Atheistic movement.

"Shades of Vanini and Bruno, what a revolution has occurred! The former universal outlaw now plies his trade, not only without fear of the police and the courts, but with the assurance of their protection against those who would molest him. That in itself renders the event memorable in the annals of Freedom; but if any considerable proportion of the dreams of the Association's founders come true, it will be a landmark in human history; for they expect the organization to play a major part in shaping the destiny of the United States of America and perhaps the whole world.

"The conception of the A. A. A. arose in the minds of its incorporators as a result of their experiences as active Freethinkers. They discovered that the large percentage of their associates who like themselves were unqualified Atheists were hindered and handicapped by the presence of less aggressive types. It was decided, therefore, to establish a powerful, permanent, national society, composed entirely of militant Atheists. For this reason, incorporation was considered necessary and made the initial step. During the first few years a charter would probably be of no consequence, but the complete program could be carried out only by a corporation.

"There are in this country millions of Atheists, whom agitation will precipitate into militancy, and who united can overthrow the religious terrorism that today frustrates their pursuit of happiness. They must be made aware of their formidable strength, as well as of their intellectual and moral pre-eminence. They shall be taught that Atheism has a glorious history, is today an honorable belief, and is an essential part of the philosophy of the future.

"Incidental to achieving its main purpose, the Association will attempt to secure and maintain the complete secularization of government. According to historic Americanism, Church and State are divorced. But what do we see? Everywhere evidence of a union of the two. The four A's will undertake to stop the bootlegging of religion into the public schools, to prevent the issuance of religious proclamations by government officials, to remove the church cross from above the national flag, and to erase the superstitious inscription that today defaces our coins. In short, it will, if possible, put an end to the present unlawful cohabitation of Church and State.

The American Association for the Advancement of Atheism, however, is not primarily a secular, or a liber-

tarian, or an anti-blue law organization. It goes deeper and seeks to remove the cause of intolerance. Its main purpose is to wage war on religion itself. In accomplishing this purpose, we shall begin by attacking Theism, the taproot of the upas tree of religious superstition. God there is none; and our supreme effort will be to liberate mankind from the fear of a nonentity. The worshiping of a verbal idol must end.

"Our methods will be in keeping with our principles. No concessions will be made. All sentimentalism, including much that passes for sentiment, shall be ignored. Let people name us what they will, we will not reverence or respect the so-called holy traditions and dogmas of the Christian or any other religion, for to do that is to strike soft in battle and give the enemy an advantage to which he is not entitled. Jesus and the Bible we shall deal with on their merits only. We shall be as blatant, crass, and crude as the telling of the truth requires. We will not compromise, after the manner of the Modernists and certain Liberals, by using religious terms in a new sense of our own.

"Meetings will be held in New York by the Association itself until such time as its expansion warrants the formation of a local branch. It is planned to establish within a few years, but beginning at once, branches in every state of the union to propagate our doctrines and beliefs. State organizers and national lecturers will be placed in the fields.

"One measure in particular that the officers have set their hearts upon, to be adopted as soon as feasible, is the erecting of radio stations for broadcasting lecturers and debates into the homes of the people. The air shall vibrate with the truth.

"It will be a policy of the Association to send representatives abroad to conduct Atheistic propaganda and to expose the true nature of Christianity. One representative could undo the work of scores of missionaries and a few thousand dollars would more than offset as many millions spent by the churches. Something must be done, and if we succeed, will be done, to prevent our fellowmen in foreign lands from being indoctrinated with the false philosophy of the Christian religion.

"Christianity, as one of the worst forms of Theism, must give way for the Humanism of the enlightened Pagans, wherein man, not God, is the measure of things. The decadent philosophy of the New Testament, with its unnatural ethics and insane sex ideas, debases the race and fills the world with the unfit. Its doctrine of sacrifice for post-mortem consideration is vicious folly. If the alleged God of the Christians was indeed put to death on a cross, is that a sufficient reason for crucifying mankind?

"The ancient Greeks hurled back the Asiatic armies of Darius, but alas! there was no Marathon or Salamis to check and expel the invasion of Asiatic ideas under Saul of Tarsus. Be it our task to remedy the disaster, or fall as did the Spartans at Thermopylae.

"The circulating of Atheistic literature will naturally be one of our principal objects. Such literature shall be sold and distributed as cheap as and to the extent that religious literature is now sold and distributed. We shall popularize the thoughts of the Atheists of all times—the thoughts, to wit:—

(Here is listed the names of about three hundred persons of history whom the writer declares were atheists. This challenge to the defenders of the faith is concluded with the following paragraph:

"Today the clerical forces are divided and rent asunder by internal strife and dissension. The Christians are unable to agree upon anything except their name. The youth of the country is drifting beyond their reach,

for, as they are beginning to realize now that it is too late, the schools in their courses are fighting for Atheism. Threatened with extinction, the Church, appealing to the State for assistance, takes the offensive in a desperate effort to recover her former dominion over the mind of man. Under these circumstances, it is imperative that we declare war to rid the world of religion."

SIGNS

Continued from page 4

at the Pool of Bethesda Jesus reveals himself as "The Way." Now this man lay at this pool of Bethesda with a great number of other impotent folk, waiting for the moving of the water, for an angel came down and troubled the waters and whosoever then first stepped into the water, was healed of whatsoever disease he had.

But this man was almost in despair. Someone always got down into the water before him. Now to this very man Jesus comes and asks him, "Wilt thou be made whole?" But he answers, "Sir, I have no man when the water is troubled to put me into the pool." In other words he had no way.

But Jesus is "The Way" and therefore he says to him, "Arise, take up thy bed and walk."



LESTER H. DAVIS

Mr. Davis is a Christian business man. He is national treasurer of the "Inner Circle of Prayer and Evangelism." In his work as a Gideon he has become very well known throughout the State. His first business is to defend the Faith and serve Christ;—then, next in line is his Coffee business at Lindsborg, Kansas, where he resides. As first vice-president of "The Defenders," he serves on the Executive Committee.



REV. T. L. RYDBECK

Rev. Rydbeck is a Lutheran preacher of more than ordinary ability. He is professor of Christianity in Bethany College, Lindsborg, Kansas. He is pastor of the Messiah Church, in the same city. He is a positive, fearless minister of the Gospel. As a crusader for the Faith, he was very successful in Keokuk, Iowa, where he was pastor of a Church in his denomination, before locating at his present field. He is a member of the Executive Committee of "The Defenders."

Modernism and Methodism

Continued from page one

infidelity. We must confess that the situation is confusing.

What would the common people think of a "Horse trader" who would stick no closer to the truth than those men do keeping their promises? What are they to think? If the promise of a preacher can not be relied upon, then tell us whose can? If they are not to be loyal to the Constitution of our Church where will law and order soon go?

Dr. Buckley said: "To remain silent while Christ is belittled, is disloyalty to him." A good Bishop, addressing a class of ministers said: "You have taken those vows and made those statements of your belief. You believe them today and are determined to pay your vows as you go forth, but should the day ever come that you no longer believe the things you say today you do believe, then be honest with your brethren. Come to this Conference. Face these brethren as you do now and say: 'I did believe those things when I answered as I did, but I no longer believe them as I did. I want to be honest. I must be honest. I here give back into your hands my Ordination Parchments, I lay down my authority at the feet of those who gave it. I can no longer preach Methodist Doctrines and of right have no place among you.' Then every brother will say: 'There is an honest man.'"

PLEDGE FOR SUPPORT OF "THE DEFENDERS"

Realizing the great need of an organized movement to combat the unsuperscriptural, unscientific, anti-Christian Theory of "Evolution in the schools" and "Modernism in the pulpits," I promise to pay the Treasurer of "The Defenders," \$ _____.

This pledge will be paid as follows: (Please check method you prefer).

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